

PHYSICAL CULTURE OF THE FACE SHOULD NOT BE NEGLECTED A DAY

Marion Martineau Prescribes Six Little Aids to Beauty For the Woman Who Wants to Look Like a Girl and For the Girl Who Wants to Look Very Nice.

WRITTEN FOR THE SUNDAY REPUBLIC.

Every woman wants to look like a girl. She may not sigh for the lank, innocent expression of childhood, nor she may not yearn for the smooth, passive face of very early youth.

But what she does seek is the clear, fresh complexion of the girl in her early twenties; the bright eyes, sparkling with health; the pretty peach-blow cheeks; the rippling hair and the white, even teeth.

These are the perquisites of very young womanhood; and the things for which the women of later years sigh and sighs respectfully and with yearning.

Girlhood is now, by common consent, moved along several paces.

And a woman is called a "girl" these days until she has reached at least 25.

After that she becomes a bachelor girl until she is 30; and, if she be well preserved, this period can be moved along for five or ten years.

There are bachelor girls of 40 who are as fresh and pretty as bachelor girls of 25.

And there are many cases on record, and well known where youth and prettiness linger long past that age.

It is all a question of care; all a question of grooming; all a question of health; all a question of hygiene; all a question of keeping young.

Any woman can grow old if she wants to do so; any woman can keep young, if she will take the trouble.

A woman can at 20 begin to get old. She can neglect to do her hair becomingly; she can fall out of the way of wearing nice neckwear.

She can let her complexion go to the dogs and her teeth keep company; she can allow her hands to shrivel and lose their shape; she can grow seamed and marred and she can forget that her figure should have its outline preserved.

All of these things are possible for the woman who does not care how she looks.

THE WOMAN WHO CARES.

A great many women do care and care a great deal, but they do not know how. "I wish my cheeks were plump and rosy," sighs a woman of middle years, "and I wish, oh, so much, that my hair were glossy and wavy. But, alas, I am growing old."

If she had only knew it, those faded, sunken cheeks could have been plumped out and that dull, straggly hair could have been made to bloom.

It would have taken an hour or so a day for the first two weeks. But after that not more than the customary time which woman takes in grooming.

gaped a woman to a physical-culture expert, who had undertaken the task of transforming her from an ugly duckling into a beautiful swan. "I can't do it!" "But, madame, you wear hairpins!" "Yes—but—that—"

The physical-culture woman adjusted a curl under one ear, dressed out the sides of the head with a little pompadour, lowered the hair and handed the woman a glass. "Why I am almost pretty," faltered the woman. "My face no longer looks lean and faded."

LEAN AND FADED FACES.

The lean and faded face can be treated through the complexion, which is the second aid to beauty.

The face must be massaged every night and with a food which plumps it out.

The old-fashioned mutton tallow skin food, made sweet with lavender, and creamy with almond oil, is the best thing known.

It can have just a touch of coloring substance in it and then it will resemble the cream of the bellies of the old South, when Lafayette visited among them.

This will surely plump out the flesh, add color, and make the face sweetly fresh in tone.

The hands should be kept very white and very fat.

One can scarcely have hands that are too plump, though, alas, very few people have fat hands. The skin and flesh of the hands are peculiar.

The hands grow old sooner than any other part of the body. And, at the age of 20, they will begin to show the years.

At this time a very slow change begins to come over them. They lose their flesh and they begin to show their bony structure.

The knuckles are revealed and their covering of skin and sinews are painfully apparent. In time they shrink and shrivel until they are clawlike—the hands one so often sees in the old!

But this is not necessary.

The hands need moisture and the skin must be fed. They also need exercise. Not exercise with certain fingers nor with certain muscles, but regular exercise for the whole hand.

Let the hands be soaked daily in a warm, rich, soapy water and let them be treated to a paste nightly and they will surely retain their beauty.

AN AID TO BEAUTY.

Dishwashing is said to be very good for the hands, providing good, pure soap is used; and providing the hands are well rinsed off with the hands afterwards.

Washing with a good laundry soap is the



SHE WAS ONCE AN UGLY DU CKLING BUT SHE TRANSFORMED HERSELF BY PHYSICAL CULTURE INTO A GRACEFUL SWAN.

WHERE THE REINDEER OF SANTA CLAUS ARE REARED.

Hardy Types That Range the Siberian Steppes, and the Shaggy Tribes That Tend Them—Chukchis Have Largest Herds in the World, Ranging From Five Thousand to Twenty Thousand Animals.

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The cold facts of science are not destructive of the pleasant myth of St. Nicholas delivering Christmas gifts through chimneys from a sleigh drawn by reindeer.

And, if, after washing, a woman will cream her hands very well and hold them by the fire for fifteen minutes, she will have as charming a pair of hands as one could want.

The woman who slept with her hands in a glove paste one night a week, every week of her life for fifty years, had the right of it. She bleached her skin, banished the freckles, kept them soft and secured a good pinky growth of nail.

The glycerin in the paste, the brain, the powdered soap, the benzoin and the borax all acted as a medicine to the skin.

Oh, if a woman only knew how much charm was lost by overweight.

The woman who weighs twenty pounds too much adds ten years to her age; the woman who weighs ten pounds too much adds at least five years. A correct weight is such a joy to a woman, an overweight such a burden.

Do not neglect to reduce if you weigh too much; and do not make the mistake of thinking that reduction is impossible. No woman who neglects her physical culture exercises can hope to grow thin; no woman who eats too much can expect to retain her waist line.

The woman who drinks with her meals, sleeps in the middle of the day, does needlework instead of golf, and worries instead of singing will surely be fat.

Very fat women are nearly always heavy worriers.

They eat their food and the food does not assimilate. It goes to producing fat instead of the nourishment of the body.

Thin women are worrying in their temperaments; weak in their muscles and wobbly as to heart action.

THOSE WEAK HEARTS.

Women, as a rule, love to think that they have heart trouble. They boast of it as of a superior talent.

Really it is a sign of overeating, of poor hygiene, of ignorance of the laws which govern the human body.

A woman who would not think of boasting of other physical imperfections will tell you, with much pride, that her heart is very weak and growing weaker every day.

The teeth are very important factors in the make-up of physical perfection.

Thin women very often have poor teeth and a poor digestion.

Then cannot properly masticate their food.

A good dentist will remedy all this. And, in these days, there are cosmetic dentists who will make the teeth look as good as new.

They work in such a way that there is no good visible; nor is the fact that the teeth are patched visible to the naked eye. They strive to restore the teeth without showing that they have been restored.

Just as a woman puts a patch in a garment without letting the patch show, just as a woman dresses in a way that makes the features seem softer and more delicate.

Dull, faded hair, worn straggly, will not do this.

The woman who does not study her hair makes a great mistake.

She should shampoo it until there is a gloss to it. Then she should learn how to dress it.

She should lower it for evening until it dresses up the neck and shoulders. And for the day she should coil it high and becomingly.

Nor should she despise the art of the curling tongs and the subtle ways by which the hair is dressed out in thin places.

"What wear a thing of that kind?"

SOAP AND WATER MUST BE FREELY USED ON THE FACE.

A great many women, who are very fully groomed, still look very untidy.

It is because they do not know the up-to-date methods of looking nice.

There are ways and ways of making the wrinkles disappear, and there are ways and ways of making the hands charming and the eyes bright.

Now, if you want to look very nice you must devote at least an hour a day to modern processes of beauty.

You must try to look nice, and you cannot do it without application and strict attention to the new beauty methods.

Unless the hair shines, unless the complexion glows, unless the hands are correct in their plumpness and shape, unless the weight is in proportion to the height, unless the teeth are a joy and unless the motions of the body are graceful a woman cannot appear at her best.

There is a great deal of talk about the beauty of the soul shining through the skin, and there is a lot of chatter about the importance of a good heart and correct emotions. This is all right, of course. But, unfortunately, all women are born into a world which is critical. The eyes can see and the senses are alert.

The eye demands beauty, and no matter how good a woman may be, she loses a great deal of her power if she is not good to gaze upon.

PRETTY FACES AND GOOD HEARTS.

The woman who depends upon a good heart alone has very little upon which to work. But if to her good heart she will add a charming personality, then her power for good will be great.

One of the best women in all the world is also a beautiful woman.

Her hearers in the early days of her career used to say that they went to the army meetings as much to see as to hear Mrs. Booth.

Her beauty, her elegantly groomed figure, her sweet voice and her good heart have, all combined, done a great deal for the personality of Mrs. Hallington Booth.

And there are others, women with a great influence for good, who, in addition to a good heart, have a wonderful physical perfection.

Do not despise beauty.

It is the most potent power for good that there is.

True, beauty may be turned to bad ends, but what influence may not?

A beautiful woman succeeds where an ugly woman fails; a beautiful woman influences you where another does not; a beautiful woman fascinates her family and keeps them fascinated, and a beautiful woman lives in the memory when others have faded away. So, don't neglect your beauty chances.

The hair is justly termed a woman's crown of beauty; it should surround her head in just the right manner, framing her face and setting off the eyes.

It should bring out the colors and make the features seem softer and more delicate.

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sons a Chukchi girl is carried away by a Koryak warrior and forced to become his wife. Thus she upbraids him: "When I lived with my brothers they fed me on seal blubber. Why do you annoy me with your everlasting reindeer meat?"

The increase of the Chukchi herds is a matter of growth during the last fifty years and is simultaneous with their expansion to the westward and southward. Families which were formerly dependent on other people's herds now have descendants owning one or more herds of their own.

There are several races of domesticated reindeer. The Chukchi, as compared with the Lamut reindeer, is undersized, legs shorter, body heavier, head shorter, antlers heavier, skin darker, and the difference between buck and doe less marked.

The Koryak variety is still smaller and darker. The Lamut reindeer about the Okhotsk Sea is the largest and darkest of all.

The Chukchi reindeer is quite unfit for the saddle and not strong as a sledging motor as the Lamut variety, especially in the heavy snow. It is better for the table, however, as it fattens quickly and retains its fat. In good pasturage the fat accumulates over the entire body, having a depth of two inches about the tail. A brisk trade of reindeer progresses between the Lamuts and Chukchis, the former's animals being valued for their herds to barter with the latter's.

VALUABLE TAMU FAWN.

A Lamut fawn is equal in value to a Chukchi grown animal; a broken Lamut reindeer is worth three Chukchi animals. The Lamuts and Tungus often break in all the young bucks of their herds to barter with the Chukchis. The result is that the Chukchi harness reindeer of to-day is principally of the Lamut variety.

The Lamuts have ceased to slaughter animals of their own breeding, owing to cheapness of the Chukchi variety and its better edified condition.

The crossing of tame and wild reindeer is common with Chukchis, although in the rutting season of the wild is two weeks later than that of the tame animal.

One by one the wild bucks approach the tame herds, fighting the tame bucks and seeking the rutting does. The herdsmen keep away, even at the risk of some loss of animals.

If a visit is necessary the herdsmen carefully keep to the windward to prevent scaring shy guests. The visits of the strangers are considered providential blessings, for which the herdsmen offer up prayers and special charms and strive to allude and detain the wild bucks as long as possible.

After crossing the Chukchi considers his blessing recalled unless he kills the visitor, a feat to which he gives his best efforts. He thinks that if several of the wild bucks should escape his force he will return the visit on the following spring and never come back.

The hunted offerings are highly valued. Their wild blood is retained for several generations; they are broken to the harness, being swifter and having more mettlesome than the domestics, and are used especially for racing.

Sometimes a tame buck crosses with a wild doe. If known, the doe is watched, being kept caught and broken, when it is most valued of all the herd.

The Chukchi think the first crossing a gentle, the second crossing showing minute signs of returning wildness.

DARKEST AFTER SHEEDING.

The color of the reindeer ranges from spotted and white to dark gray and hazel brown, usually called black by the natives. The animal is darkest after shedding the hair and lightest in the spring. The fawns are darker than the parents, the white fawns being most valued. In garment-making the fawn skins are used, being sold to traders. The American Eskimos trade for the white-spotted skins, but the pure white skins are most highly valued everywhere.

The fawns are killed at two set periods in the fall, according to the type of skin desired. The late fall fawn skins are for heavy overcoats; of the adults, for bed covers, bedding.

For the Russian trade, spring fawns skins of the smaller size are required, as they bring the largest price. Adult skins are sold before being sold to traders. The American Eskimos trade for the white-spotted skins, but the pure white skins are most highly valued everywhere.

For garments, the Chukchi men value all colors alike, but the women prefer the spotted and white to dark gray and hazel brown.

In winter the reindeer are fed on moss, of which there are seven species growing abundantly on flat tundras and on the hills. With the first green sprouts peeping through the snows the reindeer abandon the moss and scatter in search of spring foods. In summer the animals feed on

sprouts of the tundra, chiefly reed grasses, grass, mixed with leaves and moss, or grass, excepting the common grass. In fall the reindeer still require some reed grass, excepting the common grass. In fall they will not fatten.

Ask the Waiter

GOLD SEAL

AMERICA'S BEST Champagne

SPECIAL DRY—BRUT

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